



A

S E R M O N

Preached at His Majesty's

Castle *WILLIAM*,

March 26. 1738.

Upon the much Lamented Death

Of Her late most Excellent M A J E S T Y

C A R O L I N E,

Queen-Consort of the most Puissant GEORGE
the Second, by the Grace of GOD, of Great
Britain, France and Ireland, KING, Defen-
der of the Faith, &c.

" Whom GOD bless and preserve with long Life
" Health and Honour and all worldly Happiness.

By SAMUEL COOLLIDGE, A.M.

Chaplain of the Castle. R

Mat. xxii. 21. *Render to Cæsar the Things which are
Cæsars, and to God the Things that are God's.*

Psal. 21. 1,--4. *The King shall joy in thy Strength, O
Lord, and in thy Salvation how greatly shall he re-
joyce!—He asked Life of thee, and thou gavest it
him, even length of Days for ever and ever*

B O S T O N : N E.

Printed and Sold by S. KNEELAND & T. GREEN,
in Queen-street. 1738.

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T O
His Honour
SPENCER PHIPS, Esq;

Lieutenant Governour of the Province
of the ~~Massachusetts-Bay~~ in ~~New~~
England, and Commander of the
Castle :

This DISCOURSE

Preach'd at the Castle, upon the much Lamented
DEATH of the Peerless CAROLINE, Queen-
Consort to His MAJESTY of Great Britain,
France and Ireland ;

(Vastly beneath the Dignity of the noble Subject)

is most Humbly Dedicated

By

The Author.

The Author

is most humbly Dedicated

(To his Majesty the King)

Presented to his Majesty of Great Britain,
Queen-Charlotte, upon the much lamented
Death of the Princess CAROLINE, Queen-

THIS DISCOURSE



of the Province
of the County of
England, in the
Parish of
the
Castle :

SPENCER PHIPPS, Esq;
His Honour

T.O.

A
S E R M O N

Preach'd upon the much Lamented DEATH
OF

Queen CAROLINE.

JER. XII. 1.

Righteous art thou, O LORD, when I plead with thee ; yet let me talk with thee of thy Judgments.

THE weeping Prophet lays down a Truth of incontestible and everlasting Certainty, which he resolves to abide by in managing this Argument ; *Righteous art thou, O Lord, when I plead with thee &c.* Thus, says Mr. Henry, he arms himself against the Temptation wherewith he was assaulted to envy the Prosperity of the Wicked, before he enter'd into a parly with it. We may note, says he, that when we are most in the Dark about the meaning of God's Dispensations, yet we must keep up right tho'ts of God, and must be confident of this, that he never did, nor ever will, do the least Wrong to any of his Creatures : even when his Judgments are a great Deep, and altogether unaccountable, yet his Righteousness is as conspicuous & unmoveable as the great Mountains :
altho'

altho' sometimes as to us, Clouds and Darknes are round about him, yet Justice and Judgment are always the Habitation of his Throne.

When we find it difficult to understand particular Providences, we must have recourse to general Truths, and abide by them. However it is, the Lord is Righteous, and we must acknowledge it to him, even when we plead with him, as those who have no tho'ts of contending, but of learning; being fully assur'd that God will be justified when he speaks, and clear when he judges.

In speaking to the Words which I have chosen to treat of upon this sorrowful Occasion, I propose to do two Things,

I. To show that there is something in the conduct of divine Providence, which at the first view appears puzzling even to good Men.

II. And that however Persons of this Character may permit themselves to reason on the divine Proceeding and Conduct, they are certainly bro't at last firmly to conclude, that the divine Proceeding is unexceptionably just, righteous, and equal, tho' they don't always see the Grounds and Reasons of it.

Of each of these in their Order.

I. There is something in the conduct of divine Providence which at the first View appears puzzling even to good Men.

Some Things Persons of undisguis'd, unaffected Piety are in their first Tho'ts prone to look upon as not so well suited to the Wisdom, Equity and Goodness of the supream Governour of the World. That impious, profane, and atheistical Persons should arraign and find Fault with the Government and Conduct of Affairs in the World, is not at all strange. And why? because they have nothing to controul or restrain them from Impiety; no hearty Love of Truth, no Fear of the great and holy God, nor any Knowledge

Knowledge of his Ways. *Psal. 92. 5, 6 O Lord, how great are thy Works! and thy Tho'ts are very deep. A brutish Man knoweth not, neither doth a Fool understand this.* But that truly good Men, whose pious Souls are filled with a sacred Regard and Reverence for the blessed God, who make it their business to study the Ways of God, and to consider wisely of his Doings in the World, should at any Time be tempted to impeach or question the Justice and Equity of the divine Proceeding and Conduct, is wonderful: And yet if we open the divine Oracles, we shall find this was the Case, even with holy Men, and upon no Occasion more common than that suggested by the Prophet, immediately after our Text, the observing the Prosperity of the Wicked, and the opposite Condition of the Godly in this Life. Expostulations of the same Tenor we meet with in other Places of sacred Writ: Thus in the Book of *Job*, from 7th Ver. to 15th in the 21st Chap. *Psal. 94. Hab 1 Ch. 2, 3, 4, 13, 14, 15, 16, 17, Verses.* They are the Representations not of the notoriously wicked and impious, nor of the false and hypocritical Pretenders to Religion and Vertue, but they are the Expostulations of truly good Men. Truly good Men, did I say? Of eminently good Men; not that it was their fix'd Opinion, that Almighty God had no more Regard to the Godly and Righteous, than to the Wicked and Profane; it was only the Thought which at first presented, upon considering the flourishing Condition of the Wicked, and the Sorrows and Sufferings of the Righteous: upon a more compleat & thorough View of Things, they come to quite different Sentiments and Conclusions; as I shall make abundantly clear and evident under the second General Head.

In the mean Time, it may not be thought impertinent briefly to inquire, whence it should arise that good and holy Men should at any Time demur about, and call in question the Justice and Equity of the

the

the divine Government. This Matter may be solv'd by a concurrence of the following Causes.

1. The Depth of the divine Judgments.
2. The shallowness of humane Understandings.
3. The proneness even of the best & holiest Men to make too rash and precipitate a judgment upon Things.

The Judgments of God are a great Deep. "The
"divine Counsels are formed upon the most per-
"fect view of the Universe, and have a Respect
"to all the infinitely complicated relations of Things,
"and their remotest Consequences." No wonder
then if God's *Thoughts are not our Thoughts &c.* *Isai.*
55. 8, 9. Now that which is far off and exceeding deep,
who can find out? *Eccl. 7. 24.* *Rom. 11. 33, 34, 35, 36.*
O the Depths of the riches both of the Wisdom & Know-
ledge of God! how unsearchable are his judgments, and
his Ways past finding out! For who hath known the
Mind of the Lord, or who hath been his Counsellor?
Or who hath first given to him, and it shall be recom-
penced unto him again? For of him, and through him,
and to him are all Things, to whom be Glory for ever,
Amen.

The Mystery of divine Providence, next to that
of the Redemption of rebel Creatures by our LORD
JESUS CHRIST, the glorious Prince of Life, is
most sublime and inscrutable. *Psal. 77. 19.* Who
ever track'd a Ship in the Sea? *Eccl. 3. 11.* We
are but of yesterday and know nothing. When we
look upon divine Providence, we take a part from
the whole, and consider it by it self, without rela-
tion to the whole Series of his Providence: we can't
see the whole of God's Providence at one view,
and never see from the Beginning of the Works of
God to the End; therefore our Knowledge of them
must be imperfect, and full of Mistakes, and erro-
neous Judgments of Things: we can't possibly by
our petty and short-sighted Designs, judge of the
Works of God, and the unfathomable Designs of
Providence;

Providence; forecited *Isai. 55. 8, 9. Job 11. from 7th. to 9th. ver. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as Heaven, what canst thou do? deeper than Hell, what canst thou know? The Measure thereof is longer than the Earth, and broader than the Sea.* These Interrogations have the Force of a strong and vehement Negation, as if he had said; no thou canst not. God is unsearchable, he is incomprehensible.

As the blessed God is infinite, 'tis utterly impossible he should be comprehended by any Thing that is finite and limited. How vain and fruitless is it then for us poor shallow Worms of the Dust to pretend to comprehend this sublime and glorious Object; * we may as well mete out the Heavens with a Span, and measure the Waters in the hollow of our Hands, and comprehend the Dust of the Earth in a little Urn, and weigh the Mountains in Scales, and the Hills in a Ballance, as think to circumscribe the glorious God in the narrow limits of our Thots; or to bring that which is infinite and boundless into the compass of that which is finite and limited.

O let us be humbly and deeply sensible of the imperfection of our Understandings. Alas! the Knowledge and Wisdom of the most bright and sagacious Genius is confined within very contracted Limits. Now were we duly sensible of this, and did we properly consider the utter impossibility of fathoming the deep Counsels of God, by the short Line of our Understandings, we should indisputably be kept from arraigning divine Providence, from our finite and partial view of Things. It is therefore high time to clear up the Character of those good Men, who seem to have been in some Danger of falling into this grand Error and Mistake.

* Arch Bp. Tillotson in his Discourse upon the Incomprehensibility of GOD.

II. However good Men may permit themselves to reason on the divine Conduct and Management of Affairs here in this World, they are certainly bro't at last firmly to conclude, that 'tis always unexceptionably Just, Equal and Righteous, tho' they don't always see the Grounds and Reasons of it.

Upon a more compleat View and Consideration of Things, the Persons whose Complaints I mention'd upon this Head, acknowledged themselves satisfied with the Justice and Equity of the divine Conduct, and thereby discover'd plainly that they had judg'd rashly concerning the Prosperity of the Wicked, and the Afflictions of the Godly here in this World. Job 21. 17 &c. *How oft is the Candle of the Wicked put out? and how oft cometh their Destruction upon them &c? God distributeth Sorrows in his Anger.* See also Psal. 73. And notwithstanding the Expostulations quoted from the Prophet Habakkuk, such was, upon the whole, his Confidence in the divine Goodness and Benevolence, that he scruples not to say, before he finishes his Book, Hab. 3. 17, 18, 19. *Altho' the Fig-Tree shall not blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls: Yet I will rejoyce in the Lord, I will joy in the God of my Salvation. The Lord God is my Strength, and he will make my Feet like Hinds Feet, and he will make me to walk upon mine high Places.*

And indeed how was it possible for these holy Men long to hesitate about so clear and incontestible a Truth. Alas! what more incontestible a Truth is there, than this of the Justice & Righteousness of the supreme Ruler of the Universe. If we seporate this Perfection from the glorious God, what an intollerable stain and blemish do we fix upon him, and how effectually do we subvert all Religion and Vertue. I might draw out the Argument upon

upon this Head to a greater Length, but I forbear. Well might *Elibu* say as in *Job* 34. 10, 11, 12, 13. *Therefore hearken unto me, ye Men of understanding: far be it from God that he should do Wickedness, and from the Almighty, that he should commit Iniquity. For the Work of a Man shall be render unto him, and cause every Man to find according to his ways. Tea, surely God will not do wickedly, neither will the Almighty pervert Judgment. Who hath given him a Charge over the Earth? or who hath disposed the whole World &c? Is God unrighteous? God forbid: For then how shall God judge the World?* *Rom.* 3. 5, 6. I know, O Lord, says the royal Psalmist, that thy Judgments are right, and in very faithfulness thou hast afflicted me, *Psal.* 119. 75. *Psal.* 96. 10, 11, 12, 13. Righteousness & Judgment are the Habitation of his Throne. "The
 " Dominion and Government of God dwells or in-
 " habits as in an impregnable Palace, being secure
 " in the perfect Rectitude of his Nature and Ad-
 " ministrations; and were it possible any Unrighte-
 " ousness should be found in him, it would soon
 " undermine the Foundations of his Empire, and
 " lay the most beautiful Pile in amazing Ruins. ‡

The Heavens declare his Righteousness, i. e. 'tis as conspicuous and illustrious as the Heavens themselves; the holy Myriads of Angels (that innumerable Company) those glittering Courtiers and Ministers of the celestial Court, the heavenly Jerusalem, the City of the great King, which he has built by the Might of his Power, and for the Honour of his Majesty; where dwells the lovely JESUS, the Perfection of Beauty, and the Desire of all Nations, (O that we might all come of God's mere Grace and Favour, to behold this celestial King in all his Beauty and Glory, in his own and in his Father's, and in the Glory of his holy Angels) they will declare

‡ The Rev. Mr. *Barrad* in his Election-Sermon.

the Righteousness of the divine Government : His Righteousness is incontestible, for who can contradict or dispute what the Heavens declare, Jer. 9. 23, 24. *Thus saith the Lord, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches : But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving Kindness, Judgment, and Righteousness in the Earth : for in these Things I delight, saith the Lord.*

It may not be improper here to say something concerning the Difficulty abovemention'd, and to which the Words of our Text are relative.

1. The Prosperity of the Wicked, and
2. The Afflictions of the Righteous in the present Scene of Things.

Let us then take the Difficulty and Objection as mention'd by the holy Prophet, in its full Force and Latitude. *Righteous art thou, O Lord, when I plead with thee ; yet let me talk with thee of thy Judgments.* Wherefore doth the Way of the Wicked prosper ? Why are all they happy that deal very treacherously ? Thou hast planted them, yea they have taken Root, they grow, yea they bring forth Fruit. Thou art near in their Mouths, and far from their Reins.

Now in order to solve this seeming Difficulty, I shall employ only the three following Topicks, which I believe will be fully satisfactory.

1. Almighty God so orders Things, that the Righteous should meet with Afflictions, and the Wicked with Prosperity, to teach us not to esteem Adversity the greatest Evil, nor yet Prosperity the greatest Good. For most certainly were they so, only the Righteous should enjoy the Pomp and Grandeur of this World, and only the Wicked should become miserable. Upon this Point the great *Augustine* discourses admirably. Worldly Things, says he, are in themselves but indifferent, and Good and Evil only

as they are improv'd. But lest they should always be thought Evil, therefore God sometimes gives them to those who are Good, and lest they should always be tho't the highest Good, they are sometimes given to those who are Evil.

2. When wicked Men enjoy earthly Prosperity, they enjoy it as their Portion, and when the godly suffer Affliction, 'tis for their Trial and greatest Advantage. The Psalmist speaks thus of the former, Psal. 17. 14. *From Men which are thy Hand, O Lord, from Men of the World, which have their Portion in this Life, and whose Belly thou fillest with thy hid Treasure.* 'Tis said in the same divine Scriptures that the Afflictions of the Righteous tend to their greatest Advantage. Heb. 12 5, to 13th ver. *Jam. 5. 1, --- 11. Go to now ye rich Men, weep and howl for your Miseries that shall come upon you. Your Riches are corrupted, and your Garments are Moth-eaten. Your Gold and Silver is cankered, and the Rust of them shall be a Witness against you, and shall eat your Flesh as it were Fire : ye have heaped Treasure together for the last Days. Behold, the hire of the Labourers, which have reaped down your Fields, which is of you kept back by Fraud, crieth : and the cries of them which have reaped, are entred into the Ears of the Lord of Sabaoth. Ye have lived in Pleasure on Earth, and been wanton ; ye have nourished your Hearts, as in a Day of Slaughter. Ye have condemned and killed the just ; and he doth not resist you. Be patient therefore, Brethren, unto the coming of the Lord : Behold, the Husbandman waiteth for the precious Fruit of the Earth, and bath long patience for it, until he receive the early and latter Rain. Be ye also patient ; stablish your Hearts : for the coming of the Lord draweth nigh. Grudge not one against another, Brethren, lest ye be condemned : behold the Judge standeth before the Door. Take, my Brethren, the Prophets who have spoken in the Name of the Lord, for an Example of suffering Afflictions and of Patience. Behold, we count them happy which endure. Ye have heard*

heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender Mercy.

3. and lastly. However the natural Course of Things may be interrupted in Time, in Eternity they'll infallibly produce their proper Effects. The Godly shall be finally happy, and the Wicked finally miserable. And this Tho't entirely solves the Difficulty. If Almighty God don't adjust this Inequality in this World, he will certainly do it at the last Day; that Day of the Revelation of the righteous Judgment of God. At this tremendous Time all Things shall be adjusted and set right, which now seem so crooked and uneven. Truly the promiscuous Dispersations of divine Providence (I hope I shan't contradict what I mention'd out of *St. Austin*) proves that there will be a Time when all Things shall be adjusted and set right: When injured and calumniated Innocence and Vertue shall be vindicated before Men and Angels. *Psal. 37. 6. And he shall bring forth thy Righteousness as the Light, and thy Judgment as the noon Day. 2 Thes. 1. 4, to 10.*

Most certainly there is a Day coming when the Mystery shall be explicated, why such a one enjoyed a constant run of Prosperity, and such a one a constant series of Adversity. Why excellent KINGS and QUEENS are cut off in the midst of their Days, in the prime of Life, and haughty arbitrary Monarchs, the blackest Tyrants, who were the Plagues of the World, and the Scandals and Reproaches of humane Nature, who acted as tho' they tho't they had a † divine Right to play the Devil, are suffer'd to live till they are gray headed. A Day, when the ungodly rich Man (for his misimprov'd Prosperity) shall be recompenc'd with Indignation and Wrath, Tribulation and Anguish; and when the

† *Cato's Letters.*

godly afflicted Man shall be rewarded with Glory, Honour, and immortal Life. Let us read the lively Representation of this Matter, Luk. 16. 19, to 25, ver. — *But Abraham said, Son, remember that thou in thy Life time receivest thy good Things, and likewise Lazarus evil Things : but now he is comforted, and thou art tormented.* How sarcastical was this Speech of the Father of the Faithful ! O never (says a Reverend Prelate) call the rich Man's Purple and delicious Fare, good Things, when they end in Torments. Was it good for him to be wrapt in Purple, who is now wrapt in Flames ? O never, says he, call *Lazarus's* Sores, evil Things, since now every Sore is turn'd into a Star.

At the Great Day of Accounts we shall have other Thoughts and Apprehensions of Things, than we have at present. Now we (poor misguided Mortals) call Prosperity and Riches, good Things, and Want and Affliction, evil. But when we come to consider these Things with relation to Eternity, the only unerring Standard to measure and try them by, then Poverty may be a Mercy, and Riches a Judgment ; God may bless one by Afflictions, and curse another by Prosperity. He may bestow more upon us by suffering us to want, than if he should give us all the Riches of the Earth. And certainly, whatever our Tho'ts of it now are, yet within a very little while this will be the Sentiment and Judgment of us all. When once we are fix'd in our eternal State, we shall most freely and heartily acknowledge that nothing in this World deserv'd the Name of Good, but as it promoted our eternal Happiness, nor of Evil, but as it tended to everlasting Misery.

Those Words which proceeded from the Lips of Truth, from the Lips of him in whom is solemnly vested the august and incommunicable Power and Prerogative of finally and everlastingly fixing the States of all intelligent Beings, will stand with the greatest

greatest propriety in this Place, Luk. 6. 20, to 25. And he lifted up his Eyes on his Disciples, and said, Blessed be ye Poor: for yours is the Kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Name as evil, for the Son of Man's sake. Rejoyce in that Day, and leap for joy; for behold, your Reward is great in Heaven: for in like manner did their Fathers unto the Prophets. But wo unto you that are rich; for ye have received your Consolation. Wo unto you that are full; for ye shall hunger. Wo unto you that laugh now; for ye shall mourn and weep. To be sure, the almighty and alwise Governour of us rational and intelligent Beings, will not appoint the same Fate (if I may use the Word) and Period to the Pious and Godly, as to the Wicked and Profane. Neither his Wisdom, Justice, nor his Goodness, will suffer him to award the same Blessings and Favours to those who have blasphemed his sacred Name, and rioted in his Liberalities, as to those who have lov'd him with all their Souls, and glorified him even in the very Fire of Affliction. 'Tis unquestionably the Glory of the supreme Ruler of the Universe, to make a conspicuous and awful Distinction in the other World (however it goes in this) between those who have endeavoured to render his Majesty honourable among Men, and those who have impiously abus'd and perverted all his Favours, * ridicul'd his Thunder, and rob'd him of his choicest Honours. Mal. 3. 13, to the End.

Now consider this all ye that forget God, lest he tear you in pieces, when there is none to deliver. Let not thine Heart envy Sinners, for verily there is an End, and thine Expectation shall not be cut off.

* Some Expressions in a late Piece of Dr. Watts's, are here us'd.

IMPROVEMENT.

1. We may strongly infer from the preceeding Discourse, that we ought to exercise the profoundest Submission under all our Trials and Sorrows.

And here give me leave to press into our Service the following Topicks, or Heads of Argument, to urge and influence us to comply with this difficult Duty, a Duty so very repugnant to our Natures.

1. Then, We are of the high Rank and Order of intelligent Beings, stil'd Men. A superiour Favour, and sufficient to ballance any temporal Calamities that can befall us.

2. We are Sinners, and so Sorrows and Afflictions are our Wages and Due.

3. We are living Men: whereas the Wages of Sin is Death. It was the Royal Psalmist's comfort, that altho' the Lord had afflicted him sore, yet he had not given him over to Death. The weeping Prophet has put these Things together, *Lam. 3. 39.* But then * remember that we are but Men, Creatures of a dependent being, not sovereign Lords of Happiness: *And who art thou, O Man, that repliest against God?*

Consider we also, that as such we are expos'd to Troubles and Sorrows of all Kinds. Man is born to Trouble as the Sparks fly upwards, i. e. by a natural and unavoidable Necessity. We are all from King GEORGE AUGUSTAS, down to him that leads the Plow, or tugs at the Oar, born into and must live in a troublesome tumultuous World: Where

Luctus et ultrices posuere cubilia curæ:

Pallentesque habitant morbi, tristisque Senectus. i. e. Which is the proper Place of Grief and Care, Diseases, and the Infirmities of Age; and therefore we can't expect a total exemption from them.

* Some of Bp. Wilkins's Expressions are us'd upon this Topick.

Again, to be submissive and patient under them, will 1. Alleviate them. An impatient Man is compar'd to a wild Bull in a Net : As that fierce Creature being muzzled in the Huntsman's Toils, doth by all it's Strugglings, but farther entangle himself, so do Men increase their own Perplexities and Troubles by their fretfulness and impatience under them. 2 'Tis a very honourable and reputable Thing to bear Afflictions patiently & submissively. Almighty God upon this Account, seems as it were to glory and triumph over the Devil in the behalf of Job, *Seest thou my Servant Job, that there is none like him upon Earth.* 'Twas an high Elogium and tended greatly to his Honour. The Apostle tells us, *that a meek and quiet Spirit [in the Sight of God is of great Price.* The Spirit of Christ and of Glory rests upon those who endure Sufferings patiently.

Moreover lastly, Let us seriously consider and reflect by whose Order and Permission all our Troubles come upon us : Why, 'tis by God's. Now, is he not the sovereign, almighty, uncontrollable, wise, holy, and gracious Governour of the World. 1 Sam. 3. 18 *It is the Lord, Jehovah, let him do what seemeth him good.* Says the royal Psalmist, *I was dumb, and opened not my Mouth, because thou didst it. He doth according to his Will in the Armies of Heaven, and amongst the Inhabitants of the Earth, and none can stay his Hand, or say unto him, what dost thou ? Shall we receive Good at the Hand of God, and shall we not receive Evil ?* Job 33. 12, 13. Why dost thou strive with him ? Let the Potsherds strive with the Potsherds of the Earth, but let them not be so bold and presumptuous, as to dash themselves against the Rock of Ages. Wo unto them who strive with Him who is in the midst of the Throne. O my Soul, come not thou into their Secret ; unto their Assembly be not thou united ! For who ever hardened himself against him, and prospered ? Are there any among the Sons of the Mighty, an equal Match

Match for him ? Shall Worms rise up against a Lyon ? Let all those who are so hardy as to mock at Fear, gird up their Loins like Men, deck themselves with Majesty and Excellency, and array themselves with Beauty and Glory, appear in all their Military Plumes and Terror, and answer to the following Demands, *Job* 38. 4, 5, 6, 7, 8, 9, 10, 11, 16, 17, 19, to 30. Can they pretend to command the Artillery of Heaven the Thunder, or to furnish out the Lightning, or to rally the stormy Wind and the Tempest ? Can they marshal out the Host of Heaven, or put the Constellations in battle Array, or command the Stars in their Courses to fight for them ? Can they bind the sweet Influences of Pleiades, or loose the Bands of Orion ? Can they bring forth Mazzaroth, or conduct Arcturus with his Sons ? Are they able to bear up in the presence of consuming Fire ? When a Fire is kindled in his Anger, and shall burn to the lowest Hell, shall consume the Earth, and set on fire the Mountains. If any one thinks he is able to enter the Lists, and grapple with Omnipotence, he must without any dispute be allowed the high Title of King, but 'tis over the Children of Pride ; upon Earth there is none like Him : who is without Fear ; he beholds all high Things. He is a King over all the Children of Pride. How absurd and foolish is it for vile and impotent Dust to lift up it self against the Majesty of this King, whose Throne is in the Heavens, and who sways the Scepter over the Universe : A Majesty, before which the Devils quake, and the lofty Cherubim tremble. 'Tis as if the Thistle should esteem it self a Match for the Cedar in Lebanon.

—Fools ! not to think how vain
Against th' Omnipotent to rise in Arms.

Milton.

Are any so vain as to pretend to prescribe Rules and Measures to infinite Wisdom and Knowledge ? Alas ! what is the Knowledge and Wisdom of the
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most

most cultivated and improv'd Mind, compared with the Wisdom of God, but as a Drop of the Bucket compar'd with the Ocean, or the small Dust which cleaveth to the Ballance, to the entire System of terrestrial Nature. *Isai. 40 12, 13, 14, 15, 17, 18, 21, 24, 23, 24, 25, 26, 27, 28. Who hath measured the Waters in the hollow of his Hand? and meted out Heaven with a span, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Balance? Who hath directed the Spirit of the Lord, or being his Counsellor hath taught him? With whom took he Counsel, and who instructed him, and taught him in the path of Judgment, and taught him Knowledge, and shewed to him the way of Understanding? Behold the Nations are as a drop of a Bucket, and are counted as the small Dust of the Balance: behold, he taketh up the Isles as a very little Thing. All Nations before him are as nothing, and they are counted to him less than nothing, and vanity. To whom will ye liken God? or what likeness will ye compare unto him? Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the Earth? It is he that sitteth upon the Circle of the Earth, and the Inhabitants thereof are as Grasshoppers; that stretcheth out the Heavens as a Curtain, and spreadeth them out as a Tent to dwell in: That bringeth the Princes to nothing; he maketh the Judges of the Earth as vanity. Yea, they shall not be planted, yea, they shall not be sown, yea, their Stock shall not take root in the Earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as Stubble. To whom then will ye liken me, or shall I be equal? saith the holy One. Lift up your Eyes on high, and behold who hath created these Things, that bringeth out their Host by number: he calleth them all by Names, by the greatness of his Might, for that he is strong in Power, none faileth. Why sayest thou, O Jacob, and speakest, O Israel, My Way is hid from the Lord, and my Judgment*

ment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the creator of the Ends of the Earth fainteth not, neither is weary? there is no searching of his understanding. *Isai. 41. 1.* Keep Silence before me, O Islands, and let the People renew their Strength: let them come near, then let them speak: let us come near together to Judgment. *Job 34. 31.* Surely it is meet to be said unto God, I have born chastisement, I will not offend any more.

But then, are all Complaints in Affliction unlawful? To this I answer, Natural Expressions of Grief are allowable: but then these Expressions of Grief must be qualified with proper Circumstances; they must not be disproportionable to the Occasion, nor unfitting for the Manner, nor accompanied with bitter Invectives against second Causes and Instruments; they should rather express our Humility, than our Anger: nor immoderate for the Degree, as if we were without Hope. (*1 Thes. 4. 13. ad fin.*) nor lastly, sinful for the Nature of them, blaming God's Justice, or reviling and burlesquing his Providence. "Undoubtedly that Stupor and benumbedness of Spirit, whereby Persons are made unapprehensive of their Afflictions, is in it self a great Sin, and a great Judgment.

And what ENGLISH-MAN I pray, or what true PROTESTANT can be so stupid, as not to be deeply affected with the sorrowful News with which we have of late been so terribly alarm'd, of the Death of the High, Mighty, and most Illustrious CAROLINE, Queen of Great Britain. Alas! Alas! That bright and consummately accomplish'd Princess is not suffer'd to continue by reason of Death. Know ye not, that a Princess, and a great Queen is fallen in our *British* Israel? The Crown is fallen from our Head; wo unto us that we have sinned. The Elders of the Daughter of Zion (both Houses

Houses of Parliament) sit upon the Ground and keep Silence ; they have cast up Dust upon their Heads ; they have girded themselves with Sackcloth. Ye Virgins of Jerusalem, hang down your Heads to the Ground. Mine Eyes do fail with Tears ; my Bowels are troubled ; my Liver is poured upon the Earth, for the Destruction of the Daughter of my People. What Thing shall I take to Witness for thee ? What Thing shall I liken to thee, O Daughter of Jerusalem ? What shall I equal to thee, that I may comfort thee, O Virgin Daughter of Zion ? For thy Breach is great like the Sea ; who can heal thee ? The most Serene CAROLINE is no more ! The Beauty of Israel is slain upon her high Places. How are the Mighty fallen ! Tell it not in *Gath*, neither publish it in the Streets of *Askelon*. O ROYAL-CHAMBER ! may a profound and sacred Silence and Gloom for ever reign in thee ! For there the Crown fell from the sacred Head of our sovereign Lady the Queen into the Dust, as tho' she had never been anointed with Oil. Ye Daughters of Jerusalem, ye Princesses of the Blood Royal ; ye Maids of Honour, ye British Ladies, weep over *Caroline*, who cloathed you with Scarlet and other Delights, who put on Ornaments of Gold upon your Apparell.

O CAROLINE ! thou wast Slain in thine high Places ! How is the Mighty fallen, and the Scepter of Righteousness and Peace perished ! O cruel and inexorable Death, could'st thou not spare that incomparable Princess ? Oh ! the Vanity ! the Emptiness ! and Imperfection of all earthly Glory ! Vain Objects of Trust and entire Confidence are all earthly Potentates. Why, even CAROLINE herself is fallen from her high Dignity and exalted Station into the Dust of Death. Psal. 82. 6, 7. *I have said ye are Gods, and all of you are Children of the most High. But ye shall die like Men, and fall like one of the Princes.* Psal. 146. 3, 4, 5, 6, 10.

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Put not your trust in Princes, nor in the son of Man in whom there is no help. His Breath goeth forth, he returneth to his Earth: in that very Day his Thoughts perish. Happy is he that hath the God of Jacob for his Help, whose Hope is in the Lord his God: Which made Heaven and Earth, the Sea, and all that therein is: which keepeth Truth for ever. The Lord shall reign for ever, even thy God, O Zion, unto all Generations. Praise ye the Lord.

And here I would say, that tho' we in *New-England* come in the Rear of the Train of Mourners* to pay our tributary Tears for the invaluable Loss, in the Death of His Majesty's Royal Consort, and our most gracious QUEEN, yet our Resentments of it are with as tender a Sympathy as is in the Breasts of any of His Majesty's Subjects. This gives the sharpest Accents to our Passions, that the Considerations which are most proper and powerful to allay our Sorrows, exasperate them. For while we remember what she was, how general and diffusive a Blessing to the Kingdom, this severe Stroke of Providence in taking her from us, is most afflicting. Such a concurrence of high Perfection shin'd in her Person and Actions, that would have made her illustrious in a low Condition, and in her exalted Station they were attractive of the Eyes and Admiration of all. Her Mind was above the Temptations that attend the Throne. Majesty was mix'd with that condescending Humility, that tender and beneficent Goodness, that she was easily accessible to all for Relief and Support. Her Piety & Purity were so conspicuous; her Affections were so compos'd and temperate, that the Court which is usually

* The polite and lofty Dr. *Bates's* Address of Condolence, to the renowned K. WILLIAM, upon the much lamented Death of his Royal Consort, the ever Memorable Q. MARY, is accommodated to the present melancholy Occasion.

the center of Vanity and Voluptuousness, might well become Vertuous, by the Impression of her Example. Her Conversation was so regular, that her Enemies (if Goodness in such a bright Eminence had any) could not fasten a Taint upon her.

Her royal Endowments for Government, Wisdom, Magnanimity, Vigilance and Care in managing Affairs of State (without which the highest Princes are but civil Idols, useless and unprofitable to the World) these were in such a Degree of Excellency, that in His Majesty's Absence in his German Dominions, † She, the noble CAROLINE, govern'd wisely, prudently, and sweetly at Home. She is gone, to return no more! O astonishing Grief!

But it becomes us with humble submission to acquiesce in the divine Disposal. The Will of God is always directed by infinite Wisdom, and is the Rule of Goodness. We must refresh our Sorrows with the Hopes (I had almost said with the Assurance) that she is entred into her Saviour's Joy; whom she imitated and honoured; and that she is made happy in the Love of God, and the Light of his Countenance for ever and ever.

Let us upon our bended Knees adore the sovereign eternal Power, upon the Fall of our mighty and gracious QUEEN. And let us pour out our most humble, devout, and sincere Prayers for the surviving Consort, our most gracious King (O Lord thou hast in thine adorable Sovereignty and unsearchable unaccountable Providence, greatly afflicted the Soul of our anointed Sovereign King GEORGE, O be graciously pleas'd to grant unto him the Consolations of the divine Spirit;) and for their Royal Highnesses the PRINCE and PRINCESS of Wales;

† Away with your *Salique Laws*.

for WILLIAM AUGUSTUS Duke of *Cumberland*, and the rest of the Royal Family ; for the Succession to the British Empire in the illustrious House of HANNOVER, as long as the Sun and Moon shall endure ; for the flourishing of the Protestant Cause, Interest, and Religion ; for the King's Confederates and Allies ; for the Nobles and Members of Parliament, and great Ones ; for the Ministers of State and of Religion in those Realms ; for the British Dispersions, the Islands in the Sea, and the Provinces on the Continent ; for our Selves who dwell in these Ends of the Earth : particularly that Almighty GOD would shower down plentifully of his Blessings Temporal and Spiritual, upon His EXCELLENCY our Governour ; upon His HONOUR the Lieutenant Governour ; upon His Majesty's Council ; upon the Honourable the Representatives of the Province ; upon our Judges and Justices : and that he would be graciously pleas'd to bless our Schools of Learning and Vertue, and especially our Colleges and their Governours and Instructors ; the Ministers of the Everlasting Gospel of the blessed GOD ; (may the Weapons of their Warfare which are not carnal but spiritual, be mighty thro' God, for the pulling down the strong Holds of Sin and Satan, and for building up the Kingdom of the exalted Redeemer ;) that He would smile upon us in all our Interests and Affairs ; that he would be pleased to preserve to us inviolate our inestimable Privileges, Civil & Religious ; that he would bless the * Agency for us in the Court of *Great Britain* ; and grant us at all Times Favour

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* May Almighty GOD sanctify to the Province and to all Relatives, the Death of the worthy and honourable EDMUND QUINCY, Esq; who lately repaired to the Court of *Great Britain*, to solicit and manage the Affairs of the Province, and who encounter'd with Perils by Sea and Land to serve it. The Beauty of *New-England* is slain in thy high Places. How is our wise, pious and prudent Agent fallen ! Righteous art

with our gracious KING and his Ministers (for the King's and his Ministers Hearts are in the Hands of the Lord, and he turns them as the Channels of Water whithersoever he pleases) : In a Word, that his providential Presence may be a Wall of Fire round about us, and his spiritual Presence, the Glory in the midst of us, and that on all our Glory he would create a Defence : For except the Lord preserve our Country, the Watchman will wake in vain.

2. From what we have heard in the preceeding Discourse, we may fairly collect that we ought not to think hard of our selves or others on the Account of the Afflictions which befall us here, unless we are conscious of habitual Wickedness in our selves or them. Our blessed Saviour has check'd those who are overbusy in these Matters. Luk. 13. 1, --- 5. *There were present at that Season, some that told him of the Galileans, whose Blood Pilate had mingled with their Sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were Sinners above all the Galileans, because they suffered such Things? I tell you, Nay: Or those eighteen, upon whom the Tower in Siloam fell, and slew them, think ye that they were Sinners above all Men that dwelt in Jerusalem? I tell you, Nay.*

Behold, O ye censorious uncharitable Persons, the Lord (who gave this Answer) cometh with ten thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among you, of all your ungodly Deeds, which you have ungodly committed, and of all your hard Speeches which you ungodly Sinners have spoken against him (or his afflicted Members) Jude 14, 15. 1 Cor. 4. 3, 4, 5.

art thou, O Lord, when I plead with thee; yet &c. For behold, the Lord, the Lord of Hosts, doth take away from Judah and from Jerusalem, the mighty Man, and the Man of War, the Judge, and the Prudent, the honourable Man, and the Counsellor, and the eloquent Orator.

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But with me it is a very small thing that I should be judged of you, or of Man's Judgment : yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified : but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of Darkness, and will make manifest the Counsels of the Hearts : and then shall every Man have praise of God.

3. and lastly. Since the Justice and Equity of the divine Government, where we are capable of examining it, approves it self the more upon our Inquiry, and Things which at first Sight look'd unaccountable, appear entirely beautiful and regular upon a stricter Search and Scrutiny ; let us not censure the ways of Providence, where after our best Attention they are now past finding out. Finite Minds cannot comprehend infinity : Eternity alone can be sufficient to unfold the Scheme of the divine Counsels : 'twould certainly be too soon to expect a Solution of all our Difficulties in this dark imperfect State ; 'tis sufficient to be assur'd that we shall hereafter have a more compleat view of Things.

In the mean Time, let Israel rejoyce in him that made him ; let the Children of Zion be joyful in their King. Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in. Who is this King of Glory ? The Lord strong and mighty ; the Lord mighty in Battle : The Lord of Hosts, He is the King of Glory. Selah. Kiss ye the Son with a kiss of Homage and Subjection : He is the true Vine that left his sweetness, that good Olive that left his fatness to rule over us. May we all cry Hosanna to the Son of David : Rejoyce at his Coronation by his Almighty Father. Go forth and behold with Joy King JESUS, with the Crown wherewith his Father crown'd him, when he set him upon his holy Hill of Zion ; Who is thus exalted to the midst of the

Throne? Who is thus encompassed with Glory, Majesty and Power? Is it not He who in this World was poor, despis'd, persecuted and slain, and all for our sakes? So the blessed Apostle told the Jews, *Act. 2. 36. Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ.*

O Church Militant against the World, the Flesh, and the Devil, rejoyce that you have such a mighty Protector, even our Sovereign Lord the Anointed King JESUS: all the Powers of Earth and Hell, tho' combin'd against you, shan't shake or disturb you. *Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.* Thrice happy under his auspicious Reign! Left to your self, you would presently become weak and defenceless; but by Christ's Smiles and Protection, you are render'd *beautiful as Tirzah, comely as Jerusalem, and terrible as an Army with Banners.* *Numb. 23. 21, 22. He hath not beheld Iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a King is among them. God brought them out of Egypt, he hath as it were the strength of an Unicorn, &c.* *Rev. 1. 13, 14 15. I saw in the midst of the seven golden Candlesticks, one like unto the Son of Man, clothed with a Garment down to the Foot, and girt about the Paps with a golden Girdle. His Head and his Hairs were white like Wooll, as white as Snow; and his Eyes were as a Flame of Fire, &c.* Depend upon it, ye Sons & Daughters of Zion, that all your Affairs, even the most dark and distressing, are order'd by consummate Wisdom and almighty Power, in the best Way to promote the Glory and Honour of your King, and your own best Good. Altho' the Archers shoot at you, your Bow shall abide in Strength &c. *Gen. 23. 24, 25. Psal. 91. 1, 2, 3, 4, 5, 5, 6, 7, 9, 10. Rev. 19. 1, 2, 4, 5, 6. And ---- I heard a great Voice of much People in Heaven, saying, Alleluia; Salvation,*

vation, and Glory and Honour and Power unto the Lord our God.-- For true & righteous are his Judgments.-- And the four & twenty Elders, and the four living Creatures (*℥α*) fell down & worshipped Him that sat on the Throne, saying, Amen, Alleluia--- And a Voice came out of the Throne, saying, Praise our God all ye his Servants, and ye that fear him both small and great --- And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thundrings, saying, Alleluia: for the Lord God Omnipotent Reigneth.

The Government could be upon the Shoulders of none else than a God. No mere Creature is able to sway an universal Scepter. Christ alone could bear the Weight of this Glory. We may fairly collect Christ's fitness for universal Empire, from those Passages in the Oracles of God, which evidently prove him to be really and truly God. Mich. 5. 2. *But thou Bethlehem Ephratah, tho' thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel; whose goings forth have been from of old, from Everlasting.* Col. 1. 15, 16, 17. *Who is the Image of the invisible God, the first-born (i.e. the Lord and Heir) of every Creature: For by him were all Things created that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities, or Powers: all Things were created by him, and for him. And he is before all Things, and by him all Things consist.* Heb. 1. 3. *Who being the brightness of his Father's Glory, and the express Image of his Person, and upholding all Things by the Word of his Power &c.* Psal. 97. *The Lord reigneth, let the Earth rejoyce: let the Multitude of Isles be glad thereof. --- Clouds and Darkness are round about him; Righteousness and Judgment are the Habitation of his Throne. A Fire goeth before him, and burneth up his Enemies round about. His Lightning enlightened the World: the Earth saw and*

and trembled. The Hills melted like Wax at the Presence of the Lord : at the Presence of the Lord of the whole Earth. The Heavens declare his Righteousness : and all the People see his Glory. Confounded be all they that serve graven Images, that boast themselves of Idols : worship him all ye Gods. Zion heard and was glad, and the Daughters of Judah rejoyced ; because of thy Judgments, O Lord. For thou, Lord, art high above all the Earth : thou art exalted above all Gods. They that love the Lord hate Evil : he preserveth the Souls of his Saints, he delivereth them out of the Hand of the Wicked. Light is sown for the Righteous, and gladness for the upright in Heart. Rejoyce in the Lord, ye Righteous : and give Thanks at the remembrance of his Holiness.

Now to the King Eternal, Immortal, Invisible, the only wise GOD : To Father, Son, and Holy Ghost, be Glory and Dominion for ever. Amen.

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